









## THE MISSIONS TO SEAMEN.

## THE THIRTY-SIXTH ANNUAL REPORT.

The Thirty-sixth Annual Report of the Missions to Seamen, of which we have to acknowledge the receipt, with thanks, contains more matter of local interest than usual. Amongst other items that are worthy of note is the statement that "the indefatigable Chaplain for Hongkong, the Rev. A. Gurney Goldsmith, hopes soon to replace with a more comfortable and convenient structure the temporary makeshift Institute at Rowloon."

A Sunday cargo-working ordinance came into operation on August 1st, 1891, at Hongkong, forbidding Sunday labour, except on payment of a heavy fee for a permit, which has restricted Sunday labour in that harbour to a few of the more wealthy shipping companies. "Almost entirely stopped Sunday labour in the port," even as regards the leading shipping firms, would have been never the mark, seeing that the Ordinance came into force in two months and there were, almost without exception, for vessels chargeable with the maximum fee. Referring to "the growing tendency of shipowners and agents to ship bunker coal on Sundays" the report states "this labour is usually performed by landmen, all cleanliness, quiet and rest are banished from the ship, and Divine worship in boats, on the great moral and spiritual loss of the officers and crews, whilst unkindly antagonism is generated between employers and employed, harmful to both." Which we commend to the firm that filled up the *Memorandum* last Sunday although she had not commenced to discharge the large cargo she brought up from Sandakan.

The Mission, we note, gives no credit to the local Marine Officers' Association in respect to the Sunday Cargo-working Ordinance (1891). It states simply that "for three years, the Seamen's Chaplain for Hongkong Harbour, the Rev. A. Gurney Goldsmith, and the Committee at home have done their utmost to procure for crews in the harbours of Chinese waters and of the Indian Ocean the day of rest and worship to which they are morally entitled, but which was long withheld. As a rule the ships on board which Sunday cargo-labour prevails, whoever does the work, have no worship for their crews either on weekdays or Sundays. A low moral standard, a weak physical condition, discontent, and unhappiness are the natural characteristics of life on board prayerless ships. Owners, officers, and crews in such ships, are entirely out of mutual sympathy, Christian fellowship and fellow-feeling. It is with great thankfulness and praise to the Lord of the Sabbath Day that the Committee record the measure of success which has attended the effort. Last year, letters were written to the principal Secretaries of States, to the Chief Authorities of the Crown Colonies connected, and of India, to the Chambers of Commerce and of shipping at home, to the Bishops of the seaboard dioceses in the Indian seas, and many others. Very grateful thanks are due to Lord Knutsford, to the late Governor of Hongkong, to the Governor of Singapore, to the Lieutenant-Governor of Bengal, and to the Bishop of Rangoon and others, for the readiness with which they entered into the generous efforts for their uniting and successful efforts to bring into operation in the Crown Colonies, and in our Indian possessions restrictions upon the working of cargoes on Sundays, somewhat similar to those so long in operation in the United Kingdom, in the self-governing colonies, and in some foreign countries."

But it might fairly have been added that the local Marine Association, ably led by Captain Samuel Ashburn, has very big hand in procuring for ships' crews rest on Sundays which was long denied them. They were greatly aided by Mr. Goldsmith, the press of Hongkong and the Liverpool and London Associations, all of whom deserve the hearty thanks and good will of all honest seafaring men.

The report states the total income for 1891 from all sources, including £1,105.7.6 derived from legacies as well as receipts from the branches and the Mission, the greatest ever amassed by the Missions to Seamen in any country, amounting as it does to £3,951.1.3, or £2,845.4.6 over that of the previous year.

The annual meeting presided over by the Right Reverend the Bishop of Rochester was held in London on the 2nd ultimo.

## ON CHINESE CURIOS.

A very entertaining and instructive lecture on this subject was delivered in the York on February 25th by the Hon. Edward Bedloe, U.S. Consul at Amoy, under the auspices of the Philosophical Society. The lecture was illustrated with a hundred stereoscopic views and was a great success, socially as well as financially. It was substantially as follows:—

Few collectors are aware of the wealth of China in all sorts of oddities and curios. There is an army of connoisseurs among the rich Mongolians, but they display little or no energy in accumulating and preserving them. It is when they see something that strikes their fancy, they are satisfied with the price, they take it without a murmur. If it be to cents beyond what they regard as a fair limit, they walk off in high dudgeon. As a consequence, the curio market has few ups and downs. The natives and residents that I have encountered have displayed penchants for the following:—

1st. Arms and armor. Of the former there are 1,100 types, and 2,000 of the latter. Some of the chinthees are equally beautiful. Most of the plate-armor is very grotesque, the ancient armorers having made it a rule, to give their work a monstrous or terrifying expression. The best work comes from Japan, and some admirable pieces are said to be of Korean origin. The Chinese work is extremely variable in quality and character.

Amoy and Canton are places which supply travellers with curio dealers with the hideous idols, called "Josses." They are manufactured, wholesale and retail, "Moderns" and "Antiques," orthodox or to order as may be desired. I am sorry to be obliged to state that much of the Joss business is a fraud, pious and otherwise. The regulation Joss is either a very fat and glaucous gentleman with a large penis for a phallus, or a dignified, virtuous female with a superfluous number of arms and legs. The latter have been seen without having a nightmare or causing a new hired girl to shrink on entering the apartment. These styles didn't suit merchants who desired to astonish their folks at home, nor missionaries who wished to horrify heathen congregations with tales of "Joss" and "gore." So to please these two classes of customers, the Mongolian Joss-maker with a keen eye for the main chance turns out an assorted lot of clay, metal, or wood, and produces a variety of grotesque and diabolical figures.

In this category come the man with the tiger's face and ferocious fangs, the so-called "God of Hunger," who is only an everyday, half-starved opium smoker, and the "Snake God," who probably is a phase of delirium tremens. None of these belong to Chinese art. They are simply "Josses" made for the markets of Christendom.

Joss-making is very simple. The materials are a small block of wood, or a piece of wood or metal moulded. In these the Joss is put

into shape and allowed to dry. It is then touched up, dipped in molten glass and allowed to cool. The average workman can turn out a hundred a day. The clay is knoll, running from red and gray to snow white, and costs about a cent a pound. The glass is melted in a small charcoal furnace, similar to the old-fashioned soldering furnaces of retired plumbers. The wages of a good artist vary from 20 to 40 cents a day. The cost of a fair-sized Joss is about 3 cents. He sells it for 5 cents to a native and for as high as \$5 to the credulous European or American tourist. The moulding, touching and out-touching are the same in all the shops. The glazing varies indefinitely. It may be opaque of any color; transparent but tinted with any shade desired, or clear and colorless. The best work is made by painting the clay with heavy white paint and dipping in the glass last described. In another kind of good work, the clay is colored in caustic colors, kept in the best soil there have set, and then placed as usual. The Chinese are very skilful in this field of labor and with fine brushes will turn out "Josses" that at first sight might be mistaken for cloisonné.

"Antiques" are popular with the dealers, as they can be planted and dug up to order from any desired age or dynasty, and bring a handsome profit. The simplest is the "black Joss." It is made by painting a clay cast with a preparation of tar, blueness, or Nigropo varnish, and drying it in a kiln. According to preparation and treatment you can obtain a black-brown, red-black, blue-black or a dark-gray product. The color sets through, so that a fracture discloses a very clean and uniform surface. There is little or no vitrification in this treatment, which makes the cast resemble a carving all the more. "Touching" removes any irregularities or defects, and also adds the signs of decay which usually accompany the flight of years. A few of these "black Josses" are enamelled, and are eagerly bought by sapient globe-trotters. Another and very different group of Josses are those carved from wood and covered with gold and gaudy colors. Many of these are very ancient and are much more in demand than the pottery ware. They are carved with evident skill, and retain their brightness for years. The prices vary according to size, workmanship and amount of gold or other decorations covering them. The smallest made are but an inch high and bring a few cents; the largest are 10 to 12 feet high and cost \$150 to \$500 and upwards. In the larger sizes (say those of more than a foot high) the carving is admirable and the coloring life-like and very artistic. There are four of these large-sized Josses in the famous temple of Lam-po-do at the entrance of Amoy harbor, and they produce as imposing an effect as any collection of statues in the galleries of Europe.

Josses carved from stone are rare, and dear. Great mandarins pay fabulous prices for small ones made from jade; those made of the pale-green and light-blue shades of that precious mineral are much more valuable than the white, yellow or brown. Liu, the former Governor of Formosa, owns one about 8 inches high, which is said to be 15 centuries old, and to be worth \$10,000. Small ones of 1 to 2 inches high in Canton seldom cost less than \$250. The difficulty of cutting the refractory stone is enormous and is the chief reason for its high price. In Foochow they make many Josses out of stucco and sculpture of various colors. These are rather neat and are exceedingly cheap.

From now on for the next five years will be the golden opportunity for the collector to secure the finest specimens of swords. The market has never before contained and never will again such an assortment, as regards either beauty, economy, historic value, variety or workmanship. The opening of China and Japan to the outside world and the introduction of fire-arms was a fatal blow to the swordsmith's industry. Before that event, the makers of swords formed the wealthiest and most powerful guild in the east. The medieval rivalry between Milan, Toledo and Damascus was insignificant alongside of that of the great armorers of the Orient. Competition caused experiments in metallurgy, alloying, forging and tempering, that produced results of high value and of mechanical secrets to the workers in steel that are unknown to the best cutlers of Europe and America to-day. They produced blades, with perceptible tints in violet, blue, green, red, silver and gold. Saladin's sword that would cut a veil or a cushion, and Richard Coeur de Lion's, which would sever a steel mace, could have been duplicated in a hundred shops in the days of the Shogunate and the 18th Century masquerade. Upon the sword, art ran mad. The smith learned to arrange the blades of the metals, so as to form geometrical patterns, the figures of flowers, fruits and leaves, and even the Chinese characters composing quotations from the great poets and philosophers. They can obtain superb weapons even now which in the brightest light seem made from metal mirrors. Put them in the sunlight so as to cast a reflection on a dark surface, and in the illumination you will see in faint lines even the old feudal system have become more schooled. A new generation has arisen which cares for money and not for the hero's weapon, and the old one, which loved the blade for its part, is rapidly dying out. The consequence is that young Japan with admirable thrift is putting the weapons of his sires and grandfathers in the curio shops to exchange them for yen and sen, the dollars and cents of their mist. In China the same thing is going on. In fact, in China the blades and scabbards are being sold for their intrinsic value, and are being sold for their intrinsic value, and are being sold for their intrinsic value.

But twenty years have come and gone since then, the Mikado is an established fact, and all types and designs of a sword, the old feudal system have become more schooled. A new generation has arisen which cares for money and not for the hero's weapon, and the old one, which loved the blade for its part, is rapidly dying out. The consequence is that young Japan with admirable thrift is putting the weapons of his sires and grandfathers in the curio shops to exchange them for yen and sen, the dollars and cents of their mist. In China the same thing is going on. In fact, in China the blades and scabbards are being sold for their intrinsic value, and are being sold for their intrinsic value, and are being sold for their intrinsic value.

The low prices have put many noble weapons to bed in the curio shops. Here and there in rich farming lands, the oriental goes beyond the Biblical prediction and turns the sword into a ploughshare, a reaping hook, a pruning knife, a carrier, a poker and even a shaver. One day I saw two fishes roasting on a spit which may have swung in the great war between China and Japan.

There are more handsome ornaments to a drawing-room or library than a trophy of arms, and of these the most attractive are a set of old eastern swords, with their exquisitely carved hilts, their noble blades and their fantastic yet ever beautiful scabbards. It is to be hoped that they will

our people will take advantage of the present opportunity in this country before speculators and European buyers shall have exhausted the best part of the stock.

In almost every modern drawing-room, there is an ungainly statue or carving in soapstone which, the owner vaguely says, came from Japan, China, or somewhere in the East. When they really come from Foochow, which next to Amoy is the most important city in the great province of Fokien. A few are carved in Amoy, Wenchow, Chao-Chau Foo and Canton, out of the soapstone rock which occurs in inexhaustible deposits in the vicinity of Foochow. But neither in quality, much less in quantity, will the output of all these three places combined compare with that of the latter city.

The soapstone, or steatite, is a more accurate word, is quarried almost like ordinary building stone. It is singularly free from flaws and blemishes, and often comes out in blocks of a cubic yard. The finer kinds come in much smaller pieces. Fineness from a Chinese standpoint is a matter of translucency, color and distribution of shading. No other steatite can compare with this in variety and brilliancy of color. In a collection owned by Captain John H. Coombs of Amoy, there are objects in black, brown, maroon, carmine, indigo, ultramarine, French gray, orange, purple, yellow, and others, and some are even in polychrome.

The Foochow carvings are famous in China and are found in every city and town. The simplest are basins and altars on irregular plaques, ordinary plates and clumsy vases. The figure is a "Joss" (the conventional deity), a patron saint, a hero, demigod or dragon. Sometimes, though rarely, the artist is a portrait-cutter, and instead of an imaginary creature turns out a very fair representation of a human being. On one occasion I managed to recognize whom an image stood for. The carvings of this class are very cheap, ranging from 15 cents upwards. The relief-portraits command anywhere from \$1 to \$5.

A second class are articles of domestic utility, paper-weights, ink-stands, Joss-stick holders, pin-boxes, jewel-cases, pedestals and the like. They are cut in simple geometrical forms, are highly polished and decorated with floral designs, arabesques or serpentine work. They are very inexpensive, costing from 5 cents to one dollar. A third class consists of statues and animal figures. The Dragon, the Dog of Happiness, the Heavenly Poodle, Buddha, the Goddess of Mercy, fishes, buffaloes and lions are the favorite designs of both maker and buyer. In size the carvings range from a mere toy half an inch high to handsome pieces of one or two feet square. There is a wide range of prices, a rough "Dragon" or "Poodle" of a few dollars, while a large and well executed "Dragon" is quickly disposed of at \$400 to \$1,000.

A fourth class is essentially Chinese. They call it a "dramatic picture." It is a brave attempt to do in one piece of stone what Cellini did in a dozen panels of metal-work. The stone taken as a whole is carved into a conventional mountain with impossible roads, viaducts, and caverns. At every point which pleases the artist's fancy is carved a human figure. They are cut in perspective, and out of perspective, and in every respect. Two warriors, for example, are fighting on a bridge whose timbers are like matches. Two lovers are trembling in a cavern, while the girl's father, as large as a baby, confronts them at the entrance. A horse whose head is larger than his trunk, is about to be devoured by a dragon the size of a kitten. So the incongruities run on. Despite the ludicrous unnaturalness the workmanship excites admiration.

Patience and industry, the enormous labor expended upon the work, and the handsome chromatic effect from the well-chosen colors of the steatite are worthy of a high and nobler art. These dramatic pictures are not over costly. They range from \$1 to \$25 a piece. The native artist is a poorly-paid fellow. He is satisfied with 35 cents a day, while his apprentices are delighted with twenty and even much less. They belong to a powerful guild which has a history of centuries and are as proud of their art as an A.R. of his production with the brush.

Of considerable interest are collections of "cash." There are small coins of bronze, brass, copper or silver, ranging in intrinsic value from the one-twentieth of a cent to 25 cents. The oldest on record was coined about 4,300 B.C. Over 150,000 different kinds are preserved in collections. Some are superb examples of coinage, but most of them are very clumsy and coarse. In this regard the East is very poor for the sum of little money, and leaves to posterity a collection of thousands of coins. All he need do is to confine his work to cash, the small coins in brass and bronze whose value ranges from one-tenth to one-fourteenth of a cent. Their workmanship varies, but is usually very good. Their shape to-day is like that of European coins, with the exception that through the middle is a square hole through which the pieces are strung together, and which, however, is a thing of the past. The pieces are, however, employed, including the square, triangle, heart, ellipse, bead, key, sword and spear. The number of kinds is simply remarkable. They are referred to in literature as far back as 250 B.C. The earliest that I have heard of dates from the Tsin dynasty, which ruled from 255 to 207 B.C. From that time on until to-day these useful little coins have been issued by every monarch, no matter whether he was Emperor or the only governor, or King of one of the petty principalities into which the vast empire was broken. There have been over 1,200 occupants of the various thrones, royal and imperial. In addition to these regular issues, if such they may be called, there have been special issues from time to time, and also special local issues. A wealthy mandarin in Canton is said to have the finest collection extant, containing 15,000 specimens of different kinds. The cost of the collection is backed up by the fact that the coins can be secured at their normal value. Those of the eighteenth and seventeenth centuries bring from one cent to ten cents each. Those of the Han dynasty, from 206 to 100 A.D., bring hundreds of dollars each when in fine preservation. These rare antiquities are found in ancient tombs and ruins. Several hundreds were discovered in Amoy this year in digging a grave, when the laborer broke into an old tomb several feet below the surface. The coins lay in a rather pretty earthenware jar, and were encountered with a thin layer of malachite that here and there had been changed by moisture into azurite. The coins were sold by the lucky coiner in the next twenty-four hours and are said to have brought a dollar apiece—an immense sum to men working for 12 cents a day! To succeed in collecting cash, a person must be a fine Chinese scholar. The laborer thereby favored is so glad to be able to purchase most collectors from indulging in the pleasure of a large exhibit to any great extent.

For more than a hundred generations, there has been a guild of artists in their populous province of Fokien whose life-work is the conversion of the guarded and interlarded roots of the tea tree into things of beauty—that is, beauty from a Celestial point of view. The bark whose leaves are used to produce most collectors from indulging in the pleasure of a large exhibit to any great extent.

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large clumsy mass from which shoot out any-where from three to thirty rootlets. Their surface is never smooth, but always irregularly corrugated. The value of a root depends upon its size, its outline, its freedom from decay and its suggestiveness of some everyday object. It is rare that a main root of root-mass is more than six inches in diameter. Such belong to a century. Infrequently they attain to twelve or fifteen inches, and are then said by Chinese experts to be four and five hundred years old.

The roots are dug from the soil, and allowed to thoroughly dry in the open air under a shed or else in a moderately warm room. The loose earth is carefully removed, as is the loose bark and all pieces decayed, cracked or worm-eaten. The artist then determines what it is to be. The favorite types are dragons, buffaloes, cows, horses, bears, mandarins, priests, howling derelicts, dancers or mythical heroes. If the root cannot be worked into one of these shapes, it is converted into a pedestal or platform for a figure piece. The primary operation consists in sawing it into rough shape. This is done with a fine cross-cut and the clean edges removed by rubbing them on tiles or bricks. Sometimes a root is bent, by softening it with steam or boiling water, and then twisting it in any desired direction.

Next comes the hardest task of all. The most valued piece is that which shows no art and seems perfectly natural. The carver goes over the block, removing here a fibre and there a set of roots, here thinning out one on the under side and forcing it down and there burning another and expanding it at the burned point. I have one in my drawing-room which is a capital figure of a dragon, rearing and opening his jaws as if to spring upon his prey. A careful examination shows that nothing has been added to the mass, but that hundreds of fibres, knots and corrugations have been skillfully removed.

In nearly every instance, a human figure made in the same manner, or carved from wood of the same color, or else made partly from tea-roots and partly from carved wood, is added to the first piece. The designs are endless in this field. Learned men lecturing birds, mandarins standing on dragons, boys riding cows and other ridiculous quadrupeds, dancing beggars, men fighting each other, and the commonest groups, some of which are more common than are thousands. One famous artist in Foochow claims to have produced with the aid of his apprentices over fifty thousand different designs, and judging from his stock on hand, his claim seems reasonable enough.

The tea-root carvings are seldom very costly, running from fifty cents to one hundred dollars. Nine-tenths bring less than \$2 each. A few, some set of a dozen can be purchased for \$20; which will decorate a drawing-room or hall, which has hitherto been many times more expensive. The figures are strong, durable and in no danger of fracture by Bridget or Ah Sin. Outside of their aesthetic value, they are of interest in showing the wonderful ingenuity and economy of our Chinese cousins.

## LATE TELEGRAMS.

PARIS, May 11th.  
Ravachol has been conveyed to St. Etienne, where he will be tried for murder and robbery committed there in 1889.

LONDON, May 14th.  
The Peninsular and Oriental Company have declared a dividend for the past half-year of 5 per cent, on preferred, and 7 per cent, on debenture stock.

Mr. Lowther, replying to a question in the House of Commons, said that the Suez Canal Company had sanctioned temporary repairs for the passage of petroleum tank steamers through the canal after July 1st. A steamer, however, from Sir Frederick Abel and Mr. Redwood, declaring that such ships would be a source of danger in the canal, had been forwarded to the company, but the Government were unable to interfere in the matter.

ST. PETERSBURG, May 16th.  
Miss Kate Mandrin, who is now here, will visit Berlin, London, and America with the object of raising funds for organising a leper colony in Siberia.

ATHENS, May 17th.  
M. Tricoups has had a complete triumph in the elections; only seven adherents of M. Delianakis have been elected.

LONDON, May 17th.  
The Times, in an article on Berlin, congratulates Lord Salisbury and the Persian Bank for averting the perils which would have been involved by the acceptance of the loan offered by Russia.

May 18th.  
The NEWMARKET STAKES of £4,500, for 3-year-olds, distance one mile and two furlongs, run at Newmarket to-day resulted as follows:—Prince Solihull's bl. c. Curio, by Thaur—

Light of Other Days, gr. .... 1  
Mr. H. Miller's b. c. St. Angelo, by Clairvaux or Galopla—Agate, gr. .... 2  
Mr. Rouse's b. c. St. Daniel, by St. Simon—

Distance Short, gr. .... 3  
The Morning Post states that the general elections will commence at the beginning of July. The Times, however, believes that they will not take place until the end of the season.

May 19th.  
A circular has been issued by the Duke of Cambridge to district commanders, calling on them to report cases where publicans have refused to serve soldiers in uniform, with the view of refusing to renew their licences.

## DYNAMITE OUTRAGE NEAR AMOY.

A missionary at Kangbê, a village at the foot of Nan-tai-shan, in the sub-prefecture of Haining, gives the following account of a fatal outrage that is said to have occurred there on May 23rd. We give the statement in the missionary's own words:—

"It is the first time I have to speak of dynamite in this obscure part of China, for never before was this death-dealing chemical compound known here. The village of Kangbê is situated on a branch of the sea running at the foot of Nan-tai-shan. Here every three days a regular market is held, attended by some thousands of people from the surrounding villages and beyond the hills. In this market dynamite has been introduced by means of junks coming from Hongkong, and so secret has been its introduction that nobody had seemed it until a poor Christian was burned to death and his shop blown up in the market place at Kangbê."

This occurred at 10 a.m. on the 23rd of May, the market day. The Christian, a married man 30 years of age, went to his shop to get his living by the usual transactions of petty commerce, and was in the first floor, having a window behind him. Through this window a projectile was thrown, which burst, burst the poor man from his feet to his head, made large holes in his legs, and in the walls of his shop. He was very deep in the water, and his body was carried to the shore. The Christian was a married man 30 years of age, went to his shop to get his living by the usual transactions of petty commerce, and was in the first floor, having a window behind him. Through this window a projectile was thrown, which burst, burst the poor man from his feet to his head, made large holes in his legs, and in the walls of his shop. He was very deep in the water, and his body was carried to the shore. 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